THE BLACK BOOK OF CONSCIENCE:

OR

Gods High Court of Justice in the Soul.

Wherein the truth and sincerity, the Deceit and Hypocrisie of every mans Heart and Wayes, is judged and discovered by their Consciences.

Very seasonable for these Times, wherein wicked men, under pretence of Liberty of Conscience take liberty to sin and Blaspheme.

36. *Edition*. By *Andrew Jones*.

The heart is deceitful above all things, and desperately wicked, who can know it? I the Lord search the heart, I try the reins, even to give every man according to his wayes, and according to the fruit of his doings, Jer. 17. 9.

Unto the pure all things are pure, but to them that are defiled and unbelieving, is nothing pure; but even their Mind and Conscience is defiled, Tit. 8. 15.

Take heed to your selves what Conscience you have,
For Conscience will damn, and Conscience will save.

London, Printed for *Will. Thackery*, *T. Passenge*, *Phil. Brooksby*, and *John Williamson*. 1679.

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The *Black Book* of CONSCIENCE.

Revel. 20. 12.

And I ſaw the Dead ſmall and great ſtand before God: and the Books were opened; & another Book was opened, which is the Book of Life; and the Dead were judged of thoſe things which were written in the Book, according to their works.

AS there are ſeveral Books of GOD, which he hath written for the good of all the Children of Men: ſo there are two ſpecial Books, by which the Lord will proceed in Judgement againſt all the Sons and Daughters of Men. The Books which God hath given to the Children of Men for the uſe and comfort of ſalvation, are theſe: Firſt, and chiefly, the Books of the Old and New Teſtament, where Jeſus Chriſt, in

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all his Offices, King, Priest, and Prophet, set to rule and guide us by his Spirit in our hearts, is made known and declared unto us. And therein likewise is set down how every one of us ought to live, and demean himself in this present world: with several fearful examples of Gods heavy Judgments against wicked and notorious sinners, in drowning the Old World for their sins and wickedness, as you may see in the sixth of *Genesis*. So likewise in destroying *Sodom* and *Gomorrha* by fire from heaven, *Gen.* 16.24,25. *And the Lord rained upon* Sodom & Gomorrha *Fire and Brimstone, and overthrew those Cities and all their inhabitants.* With sundry other fearful examples of Gods heavy wrath and indignation, both against sin and sinners, in general and in particular: All which as St *Jude* saith in his Epistle, are set forth for our examples, suffering the Vengeance of the eternal fire. Not for our examples, that we should do as they did, to commit such sins lest the Lord lay upon us such, or more heavier weights of wrath and vengeance.

So likewise in the Book of the Scripture, is set forth the ill fed and happy estate and condition of all the Godly, both in this life, and in the life to come, as you may see, *Psal.* 1. & *Psal.* 15. and *Psal.* 92. *The Godly man shall be delivered from*

from the ſnare of the Fowler, and from the noiſome Peſtilence. And becauſe he hath made the Lord his refuge, there ſhall no evil befall him: So he ſhall give his Angels charge over him, for to keep him in all his ways ver. 20, 21. The joys that are prepared for the godly, and the eternal torments that are appointed for the wicked, are here likewiſe ſet forth in the Book of the Scripture, as you ſee, *Matth.* 15. 34, 41. To the Godly, *Come ye Bleſſed of my Father* (ſaith Chriſt) *inherit the Kingdom prepared for you, from the beginning of the World.* But to the ungodly, *Depart from me ye curſed into everlaſting fire, prepared for the Devil and his Angels.*

Another great Book of God, is the Book of the Creatures containing thoſe mighty Works, both of the Creation and Providence; wherein the Almightineſs, Power, and Goodneſs of God are ſo plainly written, that he that runs may read and ſee it: For as the Apoſtle ſaith, *Rom.* 1. 20. *The inviſible things of him from the creating of the world are clearly ſeen, Being underſtood* (ſaith the Apoſtle) *by things that are made, even his eternal power & God-head ſo that they are without excuſe.* Who but an Almighty God could out of nothing create all things? and being created, rule and govern all things? As *David* ſaith, It is nothing but the Almighty Power and Providence of God that bears up the

earth, and upholds the foundation thereof. And this Book, even the very Heathens, who know not God in his Word, who never heard of Jesus Christ or Salvation, are acquainted with: they (I say) by seeing and reading the mighty works of God in the world, do confess and say, Verily there is a God, and none but a God could create these glorious creatures, the Sun, Moon and Stars.

So likewise there are two special Books, by which God will judge all the Sons and Daughters of men at the last. And these are, first, the book of his Remembrance written by himself; wherein the lives of all men, yea, their very thoughts are recorded, as *David* saith, *Psal.* 94. 11. *The Lord knoweth the thoughts of men, that they are vanity.* And *Psal.* 139. 1, 2, 3, 4. saith *David, O Lord thou hast searched me, & known me; thou knowest my down sitting and my uprising; thou understandest my thoughts afar off. Thou compassest my path and my lying down, and art acquainted with all my wayes. There is not a word in my mouth, but thou O Lord, knowest it altogether.* And although the heart of man, as *Jeremiah* saith, *Jer.* 27. 9, 10. is deceitful above all things, yet God doth exactly know every turning and corner thereof: *I the Lord know the heart,* (saith he) *I try the reins.* There is nothing can be hid from his eternal all-seeing eye.

And

And then ſecondly, There is the Book of Conſcience, in which is exactly written all our actions, thoughts, words, and deeds; and according to this Book of Conſcience, and what is therein written, will the Lord proceed in judgment; and every mans conſcience ſhall be his own Judge. Saith God, What haſt thou done? How haſt thou lived in the world? Why, thus and thus have I lived, ſaith Conſcience. Conſcience will then ſpeak the truth, and nothing but the truth. O Lord (ſaith a wicked mans conſcience) I have diſhonoured thy Name, I have abuſed thy grace and mercy, in turning it into wantonneſs. I have abuſed thy creatures, by waſteful and riotous ſpending, to pleaſe and ſatisfie my Luſt, ſaith the Prodigal mans conſcience; and by chambering and wantonneſs, by gaming and dicing away my precious time ſaith the laſcivious and voluptuous mans conſcience. Thou gaveſt me time and ſeaſons of grace and mercy, and many precious opportunities, and ſoul advantages, whereby I might have wrought out my own ſalvation with fear and trembling: and as St. *Peter* ſaith, I might have made my calling and election ſure to mine own ſoul; but inſtead of working out my own Salvation with fear and trembling, and in making my calling and election ſure, I have wrought out my own damnation, without either fear or

wit, and made my self sure of eternal and everlasting wrath and condemnation, saith the meer moral, formal and prophane Christians Consciences. Ah Lord (saith the dissembling Hypocrites Conscience) I have been but an outside Christian, I have gone to Church but onely as Dogs do, for fashions sake, and to be looked upon, and esteemed among my neighbours; I have made a shew indeed and pretence of Religion and Holiness, but it hath been a meer shew: I have altogether denied the power and practice of it in my life and conversation, as it is, *Tit.* 1. 16. *They profess that they know God, but in works they deny him, being abominable and disobedient, and to every good work reprobate.* And why so, because he saith in the 15. *verse*, *Their minds and consciences are defiled.* Ah, my Conscience told me several times, that I was but an hypocrite, a meer painted sepulcher, fair without, but foul within: O but, I would not hear conscience then, but slighted and neglected him; Ah, but now my conscience makes me hear him whether I will or no. Therefore Lord do with me what thou pleasest; true and righteous art thou in thy dealings towards me, be they never so harsh, they are but the just reward of my iniquities. And saith the Covetous mans conscience, and the griping, cruel, extorting Usurers Conscience, Lord, I confess I have been

been I covetous wretch, but I have not coveted after heaven; it hath been my whole trade and buſineſs to cozen and cheat others, and to gripe and grind the faces of the Poor, and all that I could do unto others: But alas for me, what have I done? I have quite and clean undone my own ſoul and that to all eternity: I have been very cruel and unmerciful to others; I would not forgive my poor brethren in the leaſt. O Lord I deſerve no mercy at thy hands, the hotteſt place in hell will be too cool for me.

What have you done with all your wealth, (ſaith God to rich men) all thoſe great Eſtates and Poſſeſſions which I lent to you, or rather intruſted you with as Stewards? How have you improved them? what of them have you laid out or lent to me again in relieving my poor members? What good have you gotten to your own ſouls by them? have you laid up any thing in ſtore for eternal life? O no ſaith Conſcience, I have not Lord! I have not. But this I have done, *I have treaſured up wrath againſt the day of wrath. My gold and my ſilver is ruſted, my riches are corrupted, & my garments moth-eaten* as St. *James* ſaith in his 5. *ch.* 12, 13, 14. Verſes, *my gold and my ſilver is cankered, and the ruſt of them is now a witneſs againſt me to condemn me, and eats my fleſh as it were fire:* And now alſo behold the hire of the labourers which have reaped

ed down my field, which I kept back by fraud, cryeth, and the cryes of them which have reaped, are entered into the Ears of the Lord of Sabbaths: I have lived in pleasure on the Earth, and been wanton, and I have nourished my heart as in a day of slaughter. I told you (saith Conscience) that for all your pleasures, and for all your riches, and for all your greatness and delight, you must come to Judgement, and give an account to God for all your actions, and for all your wealth: and how and which way you spent every penny that he lent you: did not I tell you, saith Conscience? True it is, my conscience told me, but I slighted Conscience as a thing of no value or account. Ah miserable man that I was, to slight this good voice of conscience! Wo unto me, my punishment is less than mine iniquities deserve. Thus, and thus, will mens consciences deal with them before the Lord.

When *Peter* had denied his Lord and Master, his Conscience let him alone once, ye a twice; but the third time the Cock crew, and *Peter*'s heart smote him for what he had done; and he went forth and wept bitterly. *Peter* did not go about to stop the mouth of his conscience, as *Judas* did and so hanged himself: no, *Peter* closed with the voice of his conscience, & so by his true and unfeigned repentance obtained mercy.

So

So likewiſe *David*, when the Prophet *Nathan* (in 2 *Sam.* 1. 13.) had by the parable of the Ewlamb, ſhewed *David* the evil of his ſins, preſently *David* was convinced in his conſcience of the horridneſs of his great ſins: And *David* ſaid unto *Nathan*, *I have ſinned againſt the Lord. Have mercy upon me* (ſaith *Daivd*, *Pſ.* 51. the Pſ. of Repentance) *according to thy loving kindneſs: According to the multitude of thy tender mercies blot out my tranſgreſſions. Waſh me thorowly from mine iniquity, & cleanſe me from my ſin: For I acknowledge my tranſgreſſion, & my ſin is ever before me. Againſt thee, even thee only have I ſinned, and done this evil in thy ſight. David* had a very tender conſcience, for when he did but cut off *Sauls* skirt, his heart ſmote him, his conſcience accuſed him; as you may ſee, 1 *Sam.* 24. 5. O but how many wicked men are there now whoſe conſcience tells them over and over again and again of their ſins, and yet for all that they ſtop their ears againſt conſcience. How many times doth the beaſtly Drunkards Conſcience, the prophane Swearers, and the Sabbath-breakers conſcience, tell them of their ſins, and yet notwithſtanding, for all the checks of conſcience, they will go on in their ſins, and fill up the meaſures of their iniquities: and ſo make Conſcience to fill up his black ſcroll of Indictments againſt them, where-

whereby they are everlastingly condemned: O if men would but be convinced in their consciences of the evil of their ways, when their conscience tells them of it; how many thousands might be brought home by Repentance to life eternal, who now run head-long to the pit of destruction? I am perswaded that many who cozen and cheat by undermining and overselling, by using false and light weights and measures, cannot chuse but meet with many checks from their consciences: and O that men would be convinced of this evil.

Hear this, O ye that swallow up the needy by false weights and measures: O be convinced in thy Conscience! Make Conscience thy friend now by forsaking thy evil practices, lest Conscience prove thy foe to torment thee for ever. But men now a dayes, instead of being convinced in their Consciences of the evil of their ways, are not ashamed to commit all manner of abominations, and that with greedinesse; and then lay all the blame upon their poor Consciences: And why so? It was my conscience, say they as many of our Cursed diabolical *Ranters*, *Quakers*, and notorious wicked Libertines in these our days, have laid all their impieties and horrid blasphemies upon their consciences. Ask them but the reason why they deny Christ and the Scripture, and cast off Ordinances, and

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the Miniſtry of Chriſt, and live as they liſt, and refuſe ſubjection to Magiſtrates, and in their actions become worſe than beaſts? Why they do hold ſuch damnable and deviliſh opinions both againſt God and Chriſt, yea againſt humanity it ſelf? Ask them the reaſon of theſe things and what do they ſay? It is from the Light within us, it is the liberty of our Conſciences; and have we not fought for liberty of Conſcience? Ah curſed wretch, the Light within you is darkneſs! Is this the Liberty of Conſcience? No, no this is the Liberty of thy Luſts, and the deluſion of the Devil, thou haſt ſeared thy conſcience with a hot Iron; but yet at laſt, thy Conſcience, though thou haſt defiled it never ſo much, will put the ſaddle upon the right horſe, and charge thee home with all the blame. Is liberty of Conſcience a liberty to ſin? No, God forbid: *Shall we ſin* (ſaith St. *Paul Rom.*6.1.) *that grace may abound? No God forbid.* I dare not (ſaith a gracious heart) my Conſcience tells me I muſt not. *How ſhall I* (ſaith *Joſeph Gen.*39.9) do this great wickedneſs, *and ſin againſt God?* The Grace of God (ſaith the Apoſtle, *Tit.* 2.11.) that brings ſalvation, teacheth men to deny Ungodlineſs and worldly Luſts, and to live ſoberly, righteouſly, and godly in this preſent world: And not to live as we liſt, which is a ſign of no grace at all.

A truly tender Conſcience will be very tender of committing ſin, and will have a circumſpect care over himſelf, how he walks and how he lives, that ſo the name of God and of Chriſt be not blaſphemed: but in theſe laſt and worſt of times, wherein men, as St. *Paul* ſaith, *make ſhipwrack of Faith and a good Conſcience*; men have not minded this at all, but have taken a full liberty to commit all manner of ſins. And I pray God that this Sin be not charged upon thoſe who inſtead of reſtraining men from ſin and puniſhing them for ſin, have by their evil Examples encouraged them to ſin. Let men take heed how they ſin, becauſe grace abounds. For ſaith the Apoſtle, *Heb.* 10.26,27. *If we ſin wilfully after that we have received the knowledge of the truth, there remaineth no more ſacrifice for ſin: but a certain fearful looking for of judgement, & fiery indignation from the L. For the wrath of God* (Rom. 1.18.) *is revealed from heaven againſt all ungodlineſs and unrighteouſneſs of men, who hold the truth of God in unrighteouſneſs.* Read theſe two texts, and tremble all ye that take liberty to ſin, becauſe the grace of God hath abounded. How will ye be able to look either God or Conſcience in the face? certainly you will never be able to do it, unleſs you repent: for if men will ſin willingly, notwithſtanding all their checks of Conſcience, their

their Conſcience will condemn them irreſiſtably before the Lord. For certain it is, there is a Conſcience in every man, that ſees, and obſerves and takes notice of all their ways, and will keep a juſt account of them, and ſo be a witneſs either for or againſt the ſoul at the day of Judgement. What was it that made the Apoſtles ſo joyful in their troubles and perſecutions? was it not the witneſs of their conſciences? ſee 2 *Cor.* 1.12. *Our rejoycing is this* (ſaith St. *Paul*) *the Teſtimony of our conſcience.* What was it made *Paul* and *Silas* ſing in priſon for joy? was it not that their conſcience told them they were happy and bleſſed men, notwithſtanding all their ſufferings and reproaches.

Now what conſcience is, I ſhall briefly ſhew you, and ſo conclude; *Conſcience is a thing with which God endued the ſoul of man by creation, & is for our comfort, if we live well as we ought to do: but will be a dreadful terror to all thoſe that live and die in their ſins.* For this Conſcience was in *Adam* before his fall; though not as a condemner till his fall: For where there is no ſin, what needeth an accuſer? So long as *Adam* kept the Commands of God, there was no cauſe for Conſcience to condemn him; but as ſoon as ever *Adam* tranſgreſt, his Conſcience flew in his face; which made him flie from the face of God, as you may ſee, *Gen.* 3.7,8. The eyes of them

them both were opened; their Consciences accused them and they hid themselves. And this Conscience is only in Men and Women, for brute beasts wanting reason, are not capable of Conscience: and the beasts when they die, there is an end of them: but it is not so with men, for Conscience in man followeth the man further than the Grave; for if men might bury their Consciences with them in their Graves, they might be happy, notwithstanding all their abuses of Conscience, for man oftentimes, against all reason, equity, or conscience, doth worse than the worst of Beasts. And this Conscience keepeth his Court in the Heart, and there sits upon the life and death of the Soul, & according as he finds every ones work so doth he pass sentence of condemnation or absolution: for there is no bribing of Conscience, Conscience will speak the truth of every mans wayes before the Lord, be they good or be they evil. *If our heart condemn us*, saith St. *John*, 1 *John* 2. 10. *God is greater than our hearts*, that is our conscience.

And God hath given this power to Conscience, because men should have no plea of excuse before the Lord. It was not *Pilate*'s washing of his hands, and saying, *I am guiltess of the Blood of this just man*, that could wash away the guilt of Christs blood from his Conscience, *Pilate*'s Conscience told him, that Christ was a just man,

man, and that he ſaw no cauſe of death in him at all, *Luke* 23.23. and yet curſed *Pilate*, contrary to the light of his own conſcience, delivered the Lord of Life into the hands of bloody men to be crucified, and ſo brought the guilt of his Blood upon his own ſoul.

He that will not endure conſcience to reprove him for his ſins, certainly he loves to go to hell without controule: and he that will not endure Conſcience to tell him of his ſins here, ſhall whether he will or no, ſuffer ſufficient torment for his ſins hereafter: For an evil Conſcience is a hell to the ſoul here, and ſhall be the hell of hells hereafter.

Now then if there be ſuch a thing in man as Conſcience, and that his Conſcience ſhall either juſtifie or condemn him, then let every man take heed how he orders his Converſation in the World: Do not give leave to your ſelves to think, ſay, or do any thing, but what you are willing to own before the Lord at the laſt Day; Therefore let every one of us ſo think, and ſo ſpeak, and ſo do, that we may not have a conſcience to condemn us: But let us live as thoſe that expect to have conſcience witneſs for them before the Lord, that with godly ſincerity they have had their converſation in this world. But what multitudes are there in the world, that live as if there were no conſcience at all; nei-

ther God nor Devil, nor Heaven nor Hell: *whose Godis their belly & whose end is destruction* (as St. *Paul* saith, *Phil.*3.19.) *who declare their sin as* Sodom *and hide it not: Wo unto them* (saith the Lord) *they have rewarded evil to themselves*, *Isa.* 3. 9. This may be said of thousands among us, whose countenance testifie against them, their wanton Carriages, painted Faces, naked Breasts, powdered Locks, and other antick Fashions testifie against thousands both of men and women, that they do little mind this great truth, that Conscience can, and will declare all their doings to God. Proud *Hamans*, drunken *Nabals*, and whoring *Jezabels* declare their sin as *Sodom*, and hide it not; and as for Conscience they turn him off: but let these miserable wretches know this as the Apostle saith, *Wo unto them who have rewarded evil unto themselves.* They have made a long black bloody bill for conscience to pen against them at the last day of the term of their lives, as soon as ever their souls are departed from their bodies, sentence shall be passed against them, according to the light and testimony of their own Consciences.

Seeing then Conscience will give testimony of every ones ways, let us not slight Conscience, let us not stop the mouth of Conscience, seeing Conscience can and will speak, and tell us what we are. Many there are that go about

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to stop the mouth of Conscience, when Conscience deals plainly with them, and tells them of their sins. Oh they cannot endure to hear that: but remember the miserable end of *Judas*, what said *Judas* his Conscience to him? Thou hast betrayed thy Lord and Master for a little Silver.

Ah Covetous wretch! but could *Judas* his silver stop the mouth of his Conscience? No, *Judas* his Conscience so terrifies him, that he flung in the Mony again, and so went and hanged himself.

So likewise remember the fearful estate of *Spira*, and many others, whose conscience made them to possess the wrath of God here on Earth. *A wounded Spirit* (saith *Solomon*, *Prov.* 8. 14.) *who can bear?* A tormenting and condemning Conscience who can endure? O there is no resisting of Conscience, it is Gods Vice-gerent in the soul. When Conscience speaks threatning Language to many for such and such sins, they seek to turn Conscience out of doors: but because they cannot possibly do this, they strive to stop his mouth by running wilfully into sin: like men that desperately give up their souls to the Devil and so make shipwrack of Faith, conscience, Soul, and all for ever: and then follows (as we have seen by woful experience) self-stabing, self-hanging, drowning or poysoning, or

some such like accurſed ends. Oh conſider this all ye that forget God, and make no conſcience of your ways, you undermine your own Salvation. Many men deal with Conſcience, as *Felix* did with *Paul*, *Acts* 24.25. they will hear Conſcience ſo long as it ſpeaks good; but when Conſcience tells them throughly of their ſins, their darling ſins, then they have enough of Conſcience, and ſo puts him off till they be better at leiſure.

When there was no King in *Iſrael*, every man did what was good in his own eyes: ſo where there is no conſcience alive in the ſoul, men live as they liſt; but yet for all this, Conſcience will ſpeak home at laſt. If thou art a Drunkard, or an Adulterer, or an unjuſt Dealer; or whatſoever ſin it is thou art guilty of, Conſcience will make it known; and if at laſt Conſcience doth condemn, thou ſhalt never be ſaved. But on the contrary, though men and devils ſay thou art an Hypocrite, or the like, yet if thou haſt the teſtimony of thy conſcience, God will own thee as juſt and righteous. One dram of the Peace of Conſcience is worth a thouſand worlds. What would the damned in Hell give for a little of this laſting joy, this *Peace which paſſeth all underſtanding*, the want of which is hell, yea worſe than hell?

Think upon this, O ye great ones of the world

world who live in pleasure: Remember that there is a Conscience, and that there is a God, and that thou hast a precious immortal Soul: which if thy conscience witness against, shall be thrown into hell. You that eat the fat and sweet of the earth, and drink wine in bowls, and cloath your selves in silks, remember this, that conscience takes notice of all thy ways, of the pride of thy heart, of the vanity of thy life, and setteth all down in his *Black Book*. You that like the Harlot, *Prov* 7. cry, *Let us take our fill of love and pleasure*: Consider that all these things must have an end, when all is done, the Bell must tole, and you must all dance after Deaths Pipe, who are now singing and swinging your selves in worldly pleasures and delights. Oh if God should say to any Soul of you as he did to the rich fool, in *Luke* 12. 20. *this night shall thy soul be taken from thee*: It shall little advantage you then to weep and cry, Oh that I were out of these Internal and External Flames? O that I had hearkened when time was, to the Voice of Christ and my own Conscience!

The signs and groans of dying men are often very bad: but the Cryes and Groans of the Damned in Hell, can never be imagined or expressed. Oh consider this, you that sin away conscience, that quaff and drink away conscience,

ence, accompanying one another in sin: take heed you be not one day found to weep over one anothers back in hell. Certainly whole Coach-fuls of Gallants will be tumbled down into hell. The Lord awaken your sleepy dead consciences before you go hence and be no more seen. What pity is it that persons that bear the image of God, and are as it were in outward glory and beauty Gods above others; what pity is it that such beauty should come to be imbraced by ugly loathsome Devils in Hell? Thousands there are, that court and sport, pin and paint away their time, whose end is to be burned, and shall at last perish in Hell. Fruitless Fig-trees they are, that bear nothing but leaves. *Cut them down* (saith God) *and cast them into the fire.* To perish in a prison or on a dunghil is nothing, to die for want of food is nothing: *Lazarus* died so, whilest *Dives* with his delicious Fare died on his Bed of Down, and was cast into Hell. You that lie upon beds of Ivory, & have your hangings of Needle-works, if you get not Christ and a good conscience, Hell shall be your fare, and Devils your companions to torment you for ever: And who shall be able to stand in the day of the Lords wrath? And, *who can dwell with everlasting burnings?*

Companions in sin, shall be Companions in Hell; and those who can sport and play one with

with another, shall in hell drag and torment one another, and curse the day that ever they saw one another; and cry out one of another, Oh what miserable wretches were we, to lose the Heaven of Heaven, for a little vain delight, the love and favour of God, for the love and favour of wicked Companions, in whose presence we more delighted, than in the everlasting love of God; whose pleasures are pleasures for evermore. What profiteth now, that we have had our Wine and our Musick, our fill and our full of earthly delights? O wretched creatures that we are, who shall deliver us from this dying death, these miserable torments? Wo unto us, we have rewarded evil to our own souls, we are banished for ever from the presence of the Lord, and have utterly lost that inward peace of Conscience, the want whereof addeth Torment to our Torments, and maketh us in our misery more exceeding miserable.

Now the Lord give every one of us his Peace, his Joy; which that we may all have, *The Peace of God which passeth all understanding keep our hearts and minds in the love and knowledge of Jesus Christ: And the Blood of Christ wash and purge our Consciences from dead works that we may serve the living God.* Which that we may all do, *The Grace of our Lord Jesus Christ be with us all.* Amen.

FINIS.

Books Printed for Wil. Thackeray, Tho. Passenger, Ph. Brooksby, *and* John Williamson.

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